

## NEW PUBLICATIONS.

GESTA CHRISTI; or, a History of Humane Progress under Christ and His Church. By CHARLES LORING BLAKE. 8vo, pp. 496. A. C. Armstrong & Son.

The great apologetic stronghold of Christianity lies in its appeal to history, a fact which needs no better evidence than that which is furnished by the modern schools of historic criticism. The instinct of Strauss and of the prophets of the Tübingen School was truthful, and directed their blows at the vital point. They saw clearly that they had to do, first of all, with a great body of fact, which must be either successfully denied or explained away.

Even the miracles of Christianity's Founder do not come to the front in the discussion of evidence. "It is not," as has been truthfully said, "the miracle that accredits the person, but the person who gives character to the miracle." Throwing out, for argument's sake, the miracles of Christ, and taking the other facts of his life and person as they stand, we find ourselves, at the end of the examination, confronted with a miracle in his person.

These general considerations enter into an estimate of Mr. Blake's valuable book which is in no sense controversial. Its point of view and its method are alike historic. He aims to answer the question: "What have the example and the teaching of Christ actually accomplished in the world?" Where may His stamp be seen upon the changes, the institutions, and the laws of society?

The first part of the work relates to the period of the Roman domination of the civilized world, and deals with the influence of the new faith on the Roman law, and on the morals, habits and practices of the Roman people and provinces. A principal difficulty in this portion of the discussion lies in the separation of distinctively Christian influences from those of Stoicism, the most elevated and noble system of philosophy and morals known to Greek and Roman antiquity.

The second division relates to the Middle Ages, and deals with questions, some of which are still under discussion, such as the exact position of woman in the German tribes, the precise character of her tutelage among the Teutonic races, while the problem is compicated by the difficulty of distinguishing the precise influence of Christianity from many other moral and material forces.

The third part of the book takes up the influence of Christianity in modern times upon such matters as slavery, dwelling, improvements in international law, modern charities, and the position of woman. "Here," observes the author, "the weak point which strikes the candid investigator is not that Christianity has done what it has in modern times, but that it has not done a great deal more. This, too, must be considered in the argument."

It is, of course, impossible to follow Mr. Blake through his discussion of the facts of Christian history. He begins with the parental relation, as illustrated in Roman society and formulated in Roman jurisprudence. The Roman and the Teutonic law alike put the son under the absolute control of the father, even to the extent of committing him to slavery or adjudging him to death. Under the Christian emperors a new idea of personality makes its appearance. "When the son was recognized as the child of God and joint heir with Christ," equal with his father in the kingdom of the Lord, for whom Christ had died, paternal tyranny could not long continue." The legislation of Constantine and his punishment as a paricide of a father for killing his son showed the humane forces derived from the Christian faith. Under Justinian the father could inflict only moderate penalties and summon his children before the courts, where he would suggest such sentence as might be appropriate to domestic discipline.

In his third chapter Mr. Blake discusses the position of woman under Roman law and the influence of Christianity in modifying and raising it. He shows how the idea of the Gospel gradually undermined the ancient principle of tutage, which gave a woman no power over property, or in family government, or in industrial, commercial or public affairs, and which made her subject in case of certain offences to the decision of a court formed of her relatives, which put her life at the disposal of her husband, made her not his equal, but his ward, and held her as the sister of her own children. From this excessive power of the husband over the wife the reaction was to the excessive laxity which took shape in the institution of free marriage, a more respectable and legitimate form of concubinage.

Both extremes were affected by Christianity. The disabilities of woman gradually disappeared with the growth of Christian ideas; the change first appearing in the law which required the restoration of the wife's dower to her father in case of her death, and subsequently, in the guarantee of dowry rights to the widow. The code of Justinian struck at the principle of tutage, and destroyed the absolute power of the husband over the wife, made her the legal tutor of her children and gave her full paternal power in the event of unjust repudiation by her husband.

In like manner the new faith assailed the freedom of divorce, which grew out of the free marriage and which culminated in the most demoralizing license at the close of the Republic. The legislation of Constantine reveals the struggle of the new principle with the old habits. The causes of divorce are limited to three. The separation of a wife from a husband without due cause entails punishment upon her. Civil equality between the parties is restored; fidelity to the marriage vow is impressed upon the husband no less than upon the wife; adultery is punished as a capital crime, and concubinage is prohibited to the married.

Mr. Blake next takes up slavery, the exposure of children, clarity, the distribution of wealth, the judicial duel, torture, piracy, popular education, and uncovers the power of Christian ideas in elevating popular conceptions and in shaping legislation. In his discussion of these topics it is gratifying to see how firmly the author has apprehended the fundamental principle of Christ's method in the assault upon evil. He correctly interprets his silence respecting certain crying evils like slavery and licentiousness. Christ struck at such things not by denunciation but by the slower and ultimately surer process of lodging His principles of purity in the hearts of men. Under the conditions of Roman society in His age, to have enforced the duty of immediate emancipation would have been to inaugurate a scene of misery and disaster. The work was more surely accomplished by the judgment and growth of the principle that before God all men were equal; by the doctrine of universal brotherhood, by the spirit of holy charity.

In his outlook into the future, Mr. Blake finds large hopes upon the doctrine of evolution in its moral aspect. The evolutionary currents plainly set, as he thinks, toward a perfected race which will tend to supplant the races known to history. "The struggle for existence, heredity, and the survival of the fittest, must give the final triumph in the life of men to the races of high morality. After hundreds of generations of human beings, guided by such principles as we have indicated, and inspired by the Divine Spirit, the immense power of heredity, reduplicating any tendencies, physical or moral, would be accumulated in favor of benevolence, purity and truth, and would open the mind to spiritual and moral truth even from infancy. . . . Christianity is adapted to form such a race. It offers all the conditions which evolution requires to form the perfect race or society. . . . But it does more than present a system of ultimate morals. It tarries in a force which evolution does not reckon upon, and which bastes on the currents for good working in human life. It offers the love for an unequalled character, for a divine Person who embodies all abstract morality. . . . It even makes morality only the blossom and fruit of the love it would implant for this transcendent Being, and of the faith is unseen and eternal qualities." If we correctly understand Mr. Blake to hold that there is a supernatural spiritual agency, nothing less than the spirit of God, working in humanity toward its elevation and purification, we might wish for a little more careful guarding against the possible impression that the rate of this spiritual progress is to be determined by the rate of natural evolution.

The conclusion reached by the author is simply stated. "Nothing better has been, or can be conceived by the mind of man, to make man better or

happier. Is it not reasonable to infer that the Christian religion is the absolute and universal religion, that its founder, Jesus the Christ, was substantially what he claimed to be, and that his revelation of the future life may be received with the same confidence as his instruction about the present?"

"Being who can lead for all future ages the moral and humane progress of humanity may well claim a respect for His words which no other being can demand. The 'Son of Man' may well be the 'Son of God'; the *Gesta Christi* may become the *Gesta Dei*, and He reveals not only life, but immortality to man."

## HALLUCINATIONS OF WOMEN.

From *The British Medical Journal*. Recent circumstances have directed attention to certain remarkable delusions to which females of unstable nervous temperament are subject. These hysterical or hysterical disorders of the nervous system and convulsive and convulsive give instances of the extra-ordinary self-delusions that are frequent among hysterical patients. Dr. Legrande, in his paper on "Les Hystériques," some remarkable cases of hallucination, where females labored with such others, belief that they have been struck of by others, even after they had been wounded by them. In one instance a young woman was found by her husband lying on the floor of her room in a fainting condition, where she had been struck by others, and was covered with blood. On reviving, she was so much alarmed that she fled from home, and was taken by armed persons, who related the case, and within three weeks three similar cases occurred in the French metropolis. All these cases proved to be due to intrusions. TEA.—Reduction quiet at yesterday's price: China, 9c.; India, 11c.; Ceylon, 12c.; Java, 13c.; Sumatra, 14c.; Malacca, 15c.; Siam, 16c.; Japan, 17c.; Korea, 18c.; Ceylon, 19c.; India, 20c.; Sumatra, 21c.; Malacca, 22c.; Japan, 23c.; Korea, 24c.; Ceylon, 25c.; India, 26c.; Sumatra, 27c.; Malacca, 28c.; Japan, 29c.; Korea, 30c.; Ceylon, 31c.; India, 32c.; Sumatra, 33c.; Malacca, 34c.; Japan, 35c.; Korea, 36c.; Ceylon, 37c.; India, 38c.; Sumatra, 39c.; Malacca, 40c.; Japan, 41c.; Korea, 42c.; Ceylon, 43c.; India, 44c.; Sumatra, 45c.; Malacca, 46c.; Japan, 47c.; Korea, 48c.; Ceylon, 49c.; India, 50c.; Sumatra, 51c.; Malacca, 52c.; Japan, 53c.; Korea, 54c.; Ceylon, 55c.; India, 56c.; Sumatra, 57c.; Malacca, 58c.; Japan, 59c.; Korea, 60c.; Ceylon, 61c.; India, 62c.; Sumatra, 63c.; Malacca, 64c.; Japan, 65c.; Korea, 66c.; Ceylon, 67c.; India, 68c.; Sumatra, 69c.; Malacca, 70c.; Japan, 71c.; Korea, 72c.; Ceylon, 73c.; India, 74c.; Sumatra, 75c.; Malacca, 76c.; Japan, 77c.; Korea, 78c.; Ceylon, 79c.; 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